[2 cont.]

123 ethnological work among them, for the time being, is quite im-
648 possible. Even among the Bushmen the matter was by no means simple. Old Khame, who later became my good friend and informant, at first refused to help, saying: "Why should I open my heart to you, since I know very well that you are my enemy." The native also senses very accurately whether the respect one shows him is genuine. Finally, through the way he is treated, he suffers from inferiority complexes that make dealings [3] with him even more difficult. I have treated the natives as though they were Europeans, but naturally with due regard for the native forms of conduct, and in my relations with them I can say that I have been successful.

123 A single serious conflict with the natives can mean the end of an expedition. It is not just that the colonial authorities rightly grant permission to cross the police zone only to those people who have proved capable of getting along with the natives; another reason is the fact that the transmission of news among the [203] natives is extraordinarily rapid. The news of my measurements in Walvis Bay reached the Otjiwarongo Reserve within 14 days, and from there it reached Otjituo in the extreme northeast in a week, not, as one might think, by postal communication, but through migratory Herero. Upon my arrival in Otjituo the people there were already acquainted with my intentions and my personality. The reader may possibly object to my actual accounts on the ground that I have succeeded in providing a fully rounded picture for only a very few tribes. I can truthfully say that there was a sincere intention to investigate the material thoroughly everywhere. I carried on the investigations among the individual [122] tribes for as long as I had money available. It is impossible, after all, to depend entirely on a single informant; instead, several informants are needed in every case. Ethnological inquiries are practically the only situations in which the natives have the opportunity to lay down conditions. I can force the native to string
123 wire, to harvest maize, or to herd cattle as much as I want at the
124 low price customary in the country, but I cannot force him to reveal his old tribal traditions. Not even the Bushmen wanted to take "brown money," but only "white" and "yellow." After I gained the confidence of the natives, as I can truthfully state,